

THE BAPTIST RECORD.

OLD SERIES VOL. XXXV.

JACKSON, MISSISSIPPI, AUG. 24, 1911

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Shall We Enlarge the Board?

It is sometimes hard to tell growing pains from rheumatism. One's point of view will cause him to look upon the present demand as one or the other. It may be possible to have both at once. There is no doubt that we have grown rapidly and healthily since the present plan of a Convention Board was adopted. There was quite a fight over it at the time so the older brethren tell us. But wisdom is justified of her works. Now, have we come to the time to modify our methods? In the larger view of our mission work there is evidently need of careful study of our mission problem and its methods. It may be that the mission methods in our Southern Baptist Convention need overhauling. But it is not about that we are concerned in the present discussion.

Without laying claim to any special gift of wisdom, I believe the needs of our work require that more brethren should share the responsibility that rests upon the Convention Board. I speak for one who has helped to bear it for a short time. I believe that the most of those similarly situated would welcome the most and best help that they can get. I believe, too, that many brethren ought to be on the Board for the good it would do themselves. Nobody is at his best until he is burdened with responsibility. I heard one of our wisest laymen say that he objected to being put on the Board, but afterwards was thankful to the brethren that they put him on any way — because of the good it did him in enlarging his view and deepening his interest and sympathy with the work. It sobered and stedied a man to have a burden upon his shoulders.

And then the larger the base of the pyramid, the safer is its standing. In the multitude of councillors there is safety. Even if we don't do better work, there will be fewer to find fault and more to bear the criticism.

In every thing, and every institution there are two forces, the centrifugal and the centripetal. That which works out and that which draws and holds together. That is the way the world and the whole universe is kept in place. Remove either and the other will destroy the whole thing. Without one the world would be a solid rock; without the other, it would go to a cloud of dust. So in all government. So in our denominational work. Let us keep them in balance. Let there be no exclusive tendency to centralization, and then on the other hand let us be careful that we don't fly off at a tangent. If the power grows, let the machinery be enlarged. Or rather if the life is more vigorous, let the organs be larger and the organism be more multiform. We may not need it as big as suggested, but it needs to be bigger.

P. I. Lipsey.

North Mississippi News.

Pastor H. L. Knight has just closed a meeting with his Wyatte church, in which the writer did the preaching. Here we found a heroic little band of Baptists struggling against the dominance of Methodism and Campbellism. Under the leadership of their present vigorous young pastor they have begun to assert themselves, and are determined, by the help of the Lord to go forward. They have recently moved into town from a dilapidated old house a mile in the country, and are now erecting a neat house of worship, in which they expect to hold service next month.

The meeting was largely attended and the Holy Spirit was present in power. Fourteen were added to the membership, a W. M. U. and Aid Society organized, and the church greatly unified and strengthened.

About September 1 we go to assist Pastor Knight at Lewisburg, De Soto county.

Three of the churches recently rendered pastorless by the return of Rev. J. A. McCord to Illinois, have formed a pastorate under the leadership of young Brother Lee Spencer. He has located at Crenshaw, which will have half his time, with an afternoon service at Askew, two miles distant, Longtown and Strayhorn will each have one-fourth time. This is a very important field, and under capable leadership will make rapid progress.

Pastor J. S. Deaton is the very busy pastor of four churches, in which he is holding all his own meetings this year, though laboring under the depressing disadvantage of an invalid wife. His Tyro church has just completed the erection of a handsome modern house of worship, in which he is to begin a meeting the fourth Sunday in August. He is pastor also at Bethel, Love and Looxahoma, all of them appearing prosperous under his ministry.

Pastor J. H. Burns is the new bishop of Coldwater, Arkabutler, and Hickory Grove churches. We borrowed him from Tennessee, and he gives evidence of ability to "make good" in his new field.

Pastor Walton E. Lee still holds the fort at Hernando and Como. His people pronounce him the very best preacher and pastor. In addition, he is the efficient clerk of Coldwater Association and the princely secretary of our Baptist State convention.

Young Brother W. M. Fore is now engaged in a meeting at Bowman's Schoolhouse. He has been at Mississippi College two years, and, though his finances are meager, he is determined to persevere until he completes college and seminary courses. He is one of the most promising young preachers that we know—bright, sound and progressive—possessing withal a devout and humble spirit.

Our cause at Senatobia moves along conservatively and in harmony. Rev. R. A. Kimbrough, of Blue Mountain, assisted us in a meeting in June. We found him able, sound and scholarly, the type of helper that builds up pastor and people. He did not stay with us as long as we had hoped, being called home by illness in his family. Five additions to our membership.

We recently completed a fine teachers' training course, presenting diplomas to nine, who possessed "final perseverance."

A. T. Cinnamond.

Senatobia, Miss.

Mrs. Herring.

Perhaps many hearts will be saddened to learn of the death of Mrs. Dave Herring, the invalid whom so many of God's people helped in response to my request through the Record.

It was claimed that she took pellagra just before her death. She was a great sufferer. Dear Christians, your gifts were not in vain, but for the glory of God. She leaves a husband and several little children to weep her going yet no doubt it was a great relief to her suffering body.

By the request of her husband, the chair given to her by Brother W. S. Chapman and friends, will be given to another great sufferer who is unable to purchase one. We will wait about thirty days and then present it to some one needing it. I shall be glad to hear from a friend of some great sufferer who is unable to purchase a rolling chair.

Since I made my last report, Mrs. E. G. Thompson, of Oskyka, sent ten dollars and Mrs. I. Magee sent one dollar. Mrs. Myers and sister sent a nice contribution from the good people of Sunrall. I would be glad to see others remember Mrs. Herring's little children.

May God bless the gifts and the givers.

Yours in Christ,

C. M. O'Neal.

Spring Hill.

I just wanted to tell you of the soul reviving meeting that we have had in Spring Hill church, commencing on Sunday the 13th inst., and closing on Friday night the 18th. Our pastor, S. R. Young did all the preaching which was given the best of attention and has and surely will bring forth the best results. There were four received by experience and baptism and four by letter. In this meeting both the preacher and people have had an uplift; the church has been edified and the Lord glorified.

Yours in the work,

P. C. Thompson, C. C.

Garden City, Miss.

News in the Circle

MARTIN BALL.

Rev. C. T. Alexander, formerly of Corinth, Miss., has been appointed Assistant Department Chaplain of the Army Tennessee, United Sons of Confederate Veterans.

Pastor A. T. Cinnamond, of Senatobia, says: "I have just closed a week's meeting with pastor H. L. Knight at Wyatte. His church recently moved to town and began erecting a house. They are opposed by the more aggressive Campbellism I have met in the State. But the little church is going to the front. Fourteen united with the church—nine for baptism."

Pastor J. A. Chapman, of Summit, writes: "We had a glorious meeting at Concord, Franklin County. Brother H. H. Hotcomb preached five sermons as I ever heard. The singer, Bro. Crisoe and wife were a great help to the meeting. One restored, one for baptism, and the church much renewed."

Dr. J. L. Lawrence, of the First church, New Orleans, recently assisted Pastor Chapman in a meeting at Mars Hill. The truth was made simple and impressive. Three were received by letter and eight for baptism.

Rev. B. F. Wallace, of Bunkie, La., an ex-Mississippian, is in much demand for protracted meeting work. He recently aided pastor J. L. Railey at Red River church, La. There were nineteen additions, sixteen by baptism.

The Texas Annual Encampment at Palacios, just closed and is reported to be the best in the entire history of the Encampment—larger attendance and deeper interest.

We have just read the excellent tract prepared by Mr. Jno. T. Christian, Mission Secretary of the Arkansas Board, on the "Problems of a Country Church." It is like every thing else that comes from his pen—good!

Evangelist Raleigh Wright, of the Home Board, is to assist Pastor Joseph Connell in an evangelistic campaign in Van Buren, Ark., during September.

The Board of Ministerial Education has arranged to manage a boarding hall at Muskogee College, Ark. It is to be conducted on the co-operative plan. This will furnish preacher boys board at actual cost.

Dr. J. G. Gambrell, gives an interesting account of the first protracted meeting he ever held. He was pressed into service at Camp Creek church in North Mississippi. The pastor was absent and there was no one to conduct the meeting. He says that he announced fourteen texts, but that

they were only spring-boards that gave him a leap.

Harmony church, near Blue Ridge, Ga., has just passed through a splendid meeting. Rev. J. C. Cochran, of Adairsville, Ga., did the preaching. There were forty-two additions—twenty-seven by baptism.

Missionary Calder T. Willingham sailed from New York on August 19 to his faraway field in Japan. His splendid wife will be a great help in the arduous labor. May the Lord's blessings abide with them.

Dr. John R. Sampey, of the Seminary at Louisville, Ky., is delivering a series of splendid lectures on the later books and history of the Old Testament, at the Bible Conference at Blue Mont, N. C. This is a rare treat to all who hear them. Dr. Sampey has much heart power with admirable scholarship.

The Baptist Courier gives a model news note from a pastor in South Carolina. Here it is: "Just baptized forty-seven at Providence today. We commence at Antioch on Sunday, the 13th." We think that fine—just two sentences.

Mr. McSpadden, of Tennessee recently sold a good farm and transferred the purchase notes of \$12,000 to Carson and Newman College. He has frequently given small amounts to this College. We will need many like this when we build our Female College.

After serving the church at Weatherford, Okla., for some time successfully, Rev. G. W. Crawford has resigned to become agent for the Baptist University at Shawnee, Okla. With Dr. J. M. Carroll, president and such men as Crawford to work for the University, it will go.

Pastor J. F. Tull, of Monticello, Ark., was recently assisted in a meeting by Dr. T. S. Potts, of Memphis, Tenn. Twenty-six admissions, twenty-three for baptism. \$1,000 was raised for the Tri-State Hospital.

The church at Savannah, Mo., has called Brother C. C. Hatchet, of Hamilton, Mo. He will enter the new pastorate on September 1st.

A good meeting has just been closed at Wheeler, Okla. Rev. Elmer Ridgeway, of Davis, Okla., did the preaching. There were thirty-six additions, thirty-one for baptism.

The church at Fayetteville, Tenn., has now located with them as pastor, Rev. Wm. J. Cambron. He was once pastor of Calvary church, Philadelphia, and the Tabernacle church of Camden, N. J. He is said to be a gifted preacher and a successful pastor.

Dr. J. G. Bow recently assisted Pastor O. J. Cole in a meeting at Cox's Creek church, Ky. There were twelve additions—ten by baptisms. This church is one hundred and twenty-five years old. A good brick house, a good parsonage with twenty acres of good blue grass land.

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The East church, Louisville, Ky., has called Rev. E. T. Poulsen of Bluffton, Ind. He is a graduate of the Southern Baptist Theological Seminary, and of the University of Louisville.

Rev. G. G. Riggan will enter the pastorate of the First church, Jackson, Mo., at once. He is a very strong preacher.

Pastor M. K. Thornton, a Mississippi exile, at Bessemer, Ala., has recently installed a \$2,100 pipe organ in his church. The work is prospering in every way under his skillful management.

It is announced that Rev. Macon C. Vick, pastor of the Central church Bowling Green, Ky., will marry Miss Helen Hodges, of Louisville, Ky. She is a sister of the wife of Dr. L. W. Doolan, pastor of the First church at Bowling Green. This is unusual, but a charming coincidence.

Rev. W. Y. Quisenberry recently conducted a meeting with the church at Ashport, Tenn. There was no church house, no preaching service, no Sunday School and only seven discouraged members when he went there. He baptized thirty-seven joined by letter. A Sunday School was organized and a Missionary Society. \$100 was given to missions, and \$1,095 to the Seminary endowment. There were other gracious results.

A great meeting has just closed at Scotland, near Winona. The preaching was done by Rev. Fleetwood Ball, of Lexington, Tenn. Twenty-six were received into the church twenty by baptism. The meeting continued only five days. The visiting preacher was handsomely rewarded.

Rev. W. A. McCain has resigned at Kentwood, La., to take effect on October 1. He was one time pastor at Meridian. He could be induced to return to our State. A good preacher and pastor. Let some of our pastorless churches take notice!

Pastor A. C. Ball, of Mantee, has just returned from Texas where he held several meetings with splendid results. He was in Camanche county. These Texas Baptists are bad about tempting our preachers. Be careful!

The Highland church of Louisville, Ky., is fortunate in securing the services as pastor of Rev. Paul Baggby, of Glasgow, Ky. He is a strong preacher and good pastor.

Missionary J. R. Saunders, of China, says that the decrease in the number who smoke opium, in some parts of China is so great that it does not seem like the same country. This is one of the results of the influence of the missionaries of the Gospel.

A Visit.

While spending two weeks in West Point, very pleasantly among friends, I enjoyed the privilege of hearing Bro. L. E. Barton preach four sermons. While all were good, the one that impressed me most was from Phil. 4:8: "Finally, brethren, whatsoever things are true, whatsoever things just, whatsoever

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things pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and there be any praise, think on these things." This sermon I wish everybody could have heard.

Bro. Barton is indeed a power in the world. He has his church so well arranged with work that if the members will join in as they should do, they will have no need to ask the question: "How shall we spend the Sabbath?"

Sunday school at 9:45, preaching at 11, Sunbeam S. at 3, B. Y. P. U. at 5, and preaching again at 8.

My health not being good, I was unable to attend anything but Sunday School and preaching service, so missed the B. Y. P. U. service altogether, but after it closed my nephew, an enthusiastic young worker, came to me and said: "Aunt Clara, we have been discussing the right and wrong of Sunday buggy-riding. Now, what do you think about it?" I said: "Well, tell me first what you decided on." He said: "We did not decide on anything." I said: "The best answer I can give, then, is to refer you to what God says. Turn to Isaiah, 58:13-14: 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on My Holy Day, and call the Sabbath a delight, the holy of the Lord Honorable, and honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy Father! for the mouth of the Lord hath spoken it.' Then turn to Psalms 37:4: 'Delight thyself also in the Lord and He shall give thee the desires of thine heart.'"

In reading through the Bible, I was very much impressed with the little story in Num. 15:32-36, where the Israelites, while in the Wilderness, found a man gathering sticks on the Sabbath day. They brought him to Moses, but as Moses did not know what to do with him, he told them to put him in prison till he should inquire of the Lord what to do with him. "The Lord said unto Moses the man shall surely be stoned to death." I am afraid if all were stoned to death that broke the Sabbath now, there would not be enough left to do the stoning.

If this does not find its way to the waste basket, I will write again.

Success and best wishes for the Record. May it long stand as a signboard for the right, and many new readers be added to its list.

Clara H. Smith.

Caledonia, Miss., July 24, 1911.

A Vacation.

The mail brought a letter from our daughter saying: "I wish you and papa to take a vacation; select the place to which you wish to go and I will pay your expenses." What a thrill of joy this occasioned. Not so much for the trip, but for the thoughtful love and kindness that prompted the suggestion. The next question to be decided was where we wanted to go. Our thoughts turned to one whom we had given the helping hand when his life was enshrouded in sorrow and gloom. After all preliminaries were arranged, we boarded the train and turned our faces towards the setting sun. What greater incentive to happiness could be given than the evidence of a daughter's affection?

That is the way we are treating the Lord when we get up early all week and work hard at our own work and when Sunday comes sleep late so we can't get to Sunday

and the companionship of an abiding friend. We left all our cares behind us and dropped a curtain that would bar them from our sight. Such a restful feeling it produced and with what rapture we listened to the singing birds that nestled in our hearts.

3.

When we reached our destination there was no need for welcome to be written on the portal, for it was pictured on the faces of the inmates, and plans were immediately made for our entertainment.

One day we visited the "Lone Pierre Fountains" where different kinds of water gushed forth in streams.

One was a gusher of salt and soda water, part of which was confined in a reservoir used for a bath room. It was seething and foaming like sea water lashed into fury by the storm king. Another was dark and oily in appearance and was a panacea for that torturing disease, eczema.

Still another was impregnated with sulphur and flowed away in a sluggish stream as if loath to leave the trailing ferns that bordered its banks.

Another day we visited a marble quarry where ton after ton was being crushed and shipped to the great Southern city to be used in beautifying the streets. We climbed to the summit of the mount and watched the sun setting in a sea of glory. Little clouds floated upon the sky as if wishing to waft a sweet good night to the great luminary. Near the horizon there was a blazing shiner of golden red, but higher up the tints were rose color that mingled harmoniously with the deep blue of the sky. The grandeur of the panorama filled our souls with reverence and veiling our face we cried "What is man that thou art mindful of him?"

One day we spent in the sick room nursing the bright little fairy of that home and realized as true the blessedness of giving aid and sympathy to the suffering. When we bade her good bye with her clinging arms about our neck and the gentle whisper, "I love you," falling on our ear, we felt that we had indeed received a Heavenly benediction.

Mrs. E. C. Bolls.

The tendency of modern science is to place the world under control of absolute, impersonal Law instead of the control of an absolute, personal God. Modern skeptics aim to get rid of the supernatural, and to defy the so-called natural and material. That law and order are sufficient to account for the beauty and harmony of the physical universe is the serpent falsehood coiled in the heart of modern infidelity.—Dr. M. W. Jacobs.

The riddle of the world is understood. Only by him who feels that God is good, As only he can feel who makes his love The ladder of his faith, and climbs above On the rounds of his best instincts; draws no line.

Between mere human goodness and divine; But, judging God by what in him is best, With a child's trust leans on a Father's breast.

—Whittier.

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The Baptist Hospital.

This young enterprise of the denomination
had a phenomenal career. It began as
Baptist institution on January 1, 1911.
During the seven months, covering the period
from Jan. 1st to August 1st, 1911, there
were sixty cases of major operations, 34 minor
and twenty medical cases, making a total
of 144 cases. The amount of money collected
during this period was \$2,675.00, amount
but not collected, but good, \$180.00, and
amounting to \$200.00, making a total
sum to the Hospital of \$3,055.00. The
lessening need of the situation is more room.
There is no trouble about the patronage. It
is at-hand. "We must, as a denomination,
provide room at an early date."

New Orleans is the fifteenth city in size
of the United States, possessing 339,075;
New York leading with 4,766,883. St. Louis
fourth in size, having 687,029.

New York has the largest population of
any State in the Union, while Nevada has the
smallest. Texas has the largest territory,
at hardly half as many inhabitants as New
York. Rhode Island has the densest popula-
tion, there being 517 inhabitants to the
square mile, while Nevada has one. Mississip-
pi has 33 to the square mile.

The Southern Railway Company has given
lot at Indian Yards, Atlanta, on which the
Baptist employees of this company have built
a neat little church edifice which will be
dedicated on the first Sunday in September,
with Rev. W. Lewis, a former engineer

on the Southern, as pastor. Mr. Lewis was
converted some thirty years ago while an
active engineer. He is now gray, but is
happy in the contemplation of his new
work.

At 3:08 p. m., August 21, 1911, President
Taft signed the Statehood Bill, creating New
Mexico and Arizona states, thus adding two
new stars to the United States flag. New
Mexico has a population of 327,301 and Ar-
izona has 204,354. On the following day,
August 22, the extra session of Congress ad-
journed, passing into history.

ical science, they are gentlemen. Our people
are to be congratulated on securing such
splendid talent.

Superintendent and nurses. Miss Stamps,
who is superintendent and head nurse, is a
really great woman. One cannot stay about
the hospital long without being impressed
with her fine executive ability, common
sense, skill, tact and love for those who are
entrusted to her. And around her are gathered
a troupe of nurses who are untiring in
their efforts to help those who are suffering.

I am proud of our Baptist Hospital, the
success of which has been quite phenomenal.
May the day soon come when we shall have
our new building, which is so much needed,
together with the patronage which this worthy
institution so much deserves.

Sincerely,
Zeno Wall, Pastor.

Mt. Olive, Miss., Aug. 16, 1911.

Pleasant Ridge.

The Pleasant Ridge church has just closed
a very gracious meeting. Pastor J. T. Ellis
was assisted by T. W. Green, of Lexington.
Much was accomplished toward the cause of Christ and the saving of the lost.
The meeting lasted from Saturday until the
following Friday and during these days five happy converts were received into the church
through baptism and those already in the
fold were made stronger and went their way
rejoicing after feasting so bounteously upon
the goodness of the Lord.

Pray for these brethren that they may ever
go onward and upward, fighting the good
fight of faith and never be found lacking
in anything that lends to the upbuilding of
God's cause and glorification of His most
holy and righteous name.

A Member.

Clarke County Convention.

The Clarke County Convention has just
been organized with Brother W. H. Patton
as president; S. A. Yewell, secretary. Among
the visitors in attendance were Sec'y Fred
W. Long, secretary Interdenominational S.
S. Convention of the State; Brother J. E.
Byrd, the live secretary of our Southern
Baptist Convention Board, and Bro. W. A.
Chisholm, with the writer to make a few remarks.
The meeting was a success.

L. A. D.

A Fine Letter.

Dear Brother Bailey:

I desire to say a few words about our Baptist
Hospital at Jackson. My wife was operated
there for appendicitis, two weeks ago today.
She is back at home now, and is feeling as well as any one could feel, in that
time, after such a severe operation. We
cannot, of course, say too many good things
about our institution which is doing such a
fine work.

The surgeons. Their skill has been and
is being demonstrated by and in the number
of successful operations at their hands. In
addition to their being fine surgeons, and
men who keep step with the advances in med-

ical science, they are gentlemen. Our people
are to be congratulated on securing such
splendid talent.

Superintendent and nurses. Miss Stamps,
who is superintendent and head nurse, is a
really great woman. One cannot stay about
the hospital long without being impressed
with her fine executive ability, common
sense, skill, tact and love for those who are
entrusted to her. And around her are gathered
a troupe of nurses who are untiring in
their efforts to help those who are suffering.

D. W. Moulder.

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Pastor of Arlington Baptist Church Held Up.

Last Sunday afternoon two well known
men of Milford went to Arlington to get
Rev. G. W. Stubbs to come out to their town
and help the pastor of the Baptist church,
Rev. Dykes, in the protracted meeting which
was going on there, but the Arlington pastor
kindly asked to be excused on account of illness
in the family. The men came back to
their town but were not satisfied without
their man. So on Tuesday after the morning
service, Mr. Gleaton, a prominent naval
stores man and farmer, and also a good
Christian worker, of the Milford Baptist
church, and this scribe drove over to Arlington
in Mr. Gleaton's handsome automobile,
with the full determination to find, hold up
and bring back for service their man, Bro.
Stubbs.

to our town the pastor of the Arlington
Baptist church. Much obliged to you, Ar-
lington, for what you did for us in our meet-
ing. We hope to return the favor, for we
believe that God sent Brother Stubbs to our
church and town.

N. L. Barfield.

Milford, Ga., Aug. 4, 1911.

Some Good Meetings.

We closed a good meeting at Houlka on
the fifth Sunday in July. Brother Phelps
was with us and did some good preaching.
It was at the climax of a very dirty political
campaign but it did great good all the same,
though we had no report of conversions.
Brother Phelps grows on me as a man of
God.

We also closed a good one at Tocophera on
last Friday, baptized nine Saturday. Bro.
J. B. Leavell was with us. "Jim" is young
but he will be heard gladly by any congrega-
tion in the State. It was a joy to have
his mother, wife, babies and aunt with us
for part of the time. It was my first time
to hear him—his directness and simplicity,
yet great earnestness, is charming. If the
Lord spares him, he will be heard from.

I shall spend the fourth Sunday and fol-
lowing in Wynne, Ark., dedicating their new
church house and helping in a meeting. May
the Lord use me for His very own.

Very sincerely, in good hope behind the
blood.

R. A. Cooper.

Dr. J. P. Wall, one of the surgeons at the
Baptist Hospital, in Jackson, is at Bellvue
Hospital, New York, for the purpose of adding
to his already large knowledge of sur-
gery every additional thing that will help
him in his chosen profession. Possibly he
has no superior in the State now. But he
is not satisfied simply to be the equal; he
strives to be superior. He is rapidly es-
tablishing himself in our Hospital and else-
where as a skilled surgeon.

State Missions Collection.

The delay in the meeting of the convention
brings us near the last month in the year,
and so near the close of the last quarter,
when another quarter's salary of our mis-
sionaries is due. Churches that put off their
collections till late in October or the middle
of November, as I fear many will be tempted
to do, will make it hard on the Board so to
adjust matters as to meet the needs of the
situation. My directions from the Board are
to close the books on October 1, but on ac-
count of so many holding their collections
until the meeting of the convention, it has
been found difficult to observe the rule as
strictly as is desired. You will see how this
will be more difficult if collections are held
back this year. I am glad to say that already
even in midsummer, with little money as yet
in circulation, some of the churches are com-
ing to our relief. I hope in some instances,
where the proportion is not being main-
tained, that an effort will be made to bring
up the amount by another collection a little
later. Remember, brethren, that the propor-
tion is 31 for State Missions, 31 for Home
Missions and 38 for Foreign Missions. We
came near the Home Mission apportionment,
and have passed now the Foreign Mission ap-
portionment by collections that were applied
to the debt. If your collection falls under
your Home Mission collection, you endanger
by that much a burdensome debt on our State
Missions cause, for these two causes have
the same apportionment. If you fall short,
may I not suggest and ask for a gleaning of
the field that may bring it up if wisely done?

A. V. Rowe.

The true use to be made of all the imper-
fections to which you are conscious is neither
to justify, nor to condemn them, but to pre-
sent them before God, conforming your will
to His, and remaining in peace; for peace is
the divine order, in whatever state we may
be.—Fenelon.

Thursday, August 24, 1911.

Sunday School Lesson

To Be Studied With Open Bible

THE STORY OF TWO KINGDOMS.

Miss M. M. Lackey.

August 27.

Jer. 39:1-10.

Judah Carried Captive to Babylon.

Golden Text: "Be sure your sin will find you out."—Numbers 32:23.

Our last lesson told of Jeremiah in prison. The armies of Babylon or Chaldea were besieging the city of Jerusalem. You will remember the seige was raised a little while on account of the Egyptian army coming up to assist with the Babylonians, and this great body of soldiers went to meet the army from Egypt; but they were gone only a little while when they returned and held the city in siege again. This seige lasted a year and a half. For the story of the fall of the city read 2 Kings, 25:1-7, and verses 1-7 in today's lesson. And for the awful plight of the people during the seige read the 4th chapter of Lamentations. At the time of the fall of Jerusalem, Jeremiah was still a prisoner in the city, but not in the dungeon.

Who was the king of Judah at the time of the lesson?

In what year of his reign was Jerusalem overthrown?

What can you say of the character of Zedekiah?

Why did he not follow the advice of Jeremiah?

Who was king of Babylon at this time?

Was this the same name as Nebuchadnezzar?

How long did the seige of Jerusalem last? What months were the tenth and fourth months? (December and June.)

Who were the princes named in verse 3? (The generals and high officers.)

How did the king attempt to escape? Where was he captured?

What is the meaning of the term "Arabah"? (The Jordan Valley.)

What is the difference between the word Chaldeans and the word Babylonians? (They were one and the same. Far back in the days of Job they were a separate people and both formed powerful empires; but at this time they had become united under one government.)

When Zedekiah was captured to whom was he brought?

Where was Nebuchadnezzar? (At Riblah, a city about two hundred miles northeast of Jerusalem where he was conducting two sieges at the same time; one at Jerusalem, the other at Tyre, and he was at a point between them.)

What did Nebuchadnezzar do to Zedekiah's sons?

How old were these sons? (Probably little boys, since he was only 35.)

What was done to the nobles of Judah? What was done to Zedekiah?

To what city was he sent?

What did the Babylonians do to Jerusalem?

Why did they burn the temple?

What did they do with the people of the city?

How many did they carry away? (It is said about 52,000.)

Whom did they leave in Judah?

What was Jeremiah's advice to the people at this time? (Jer. 42:9-17.)

How was this advice received?

What became of the prophet? (Jer. 39:14-14.)

SEEK FURTHER ANSWERS.

What was the real cause of the fall of Jerusalem?

What were some of the sins of the people that the prophets denounced? (See Ezek. 8:7-16; Jer. 7:9-11, 23:11-14.)

Do we find these evils under another form in modern times?

Why cannot a nation be corrupt and live? Why cannot a man be corrupt and happy?

What are some of the ways by which God warns His people now?

Who are His messengers today?

What purpose did God have in punishing Judah?

What shows his love for the sinful world? (Hos. 11:1-4, 8:11; John 3:16.)

What simple rule of life does Micah give us? (Micah 6:8.)

What great Christian principles do these words express?

Do we as a people love money and the things that money brings like these people of Judah loved them?

Do we love pleasure as they loved it?

Are we giving ourselves to the things of this world as they did?

Have you and I a right to condemn them under a plea that we are living so much closer to God than they did?

What are the advantages of riches?

What are the advantages of poverty?

What lesson do you get from the fact that though Jeremiah was in prison God protected him?

Have you ever proved the truth of our Golden Text in your own life?

The Necessity of an Integrated Conscience.

No. 2.

(By John P. Hemby.)

To be further convinced of the need of an integrated conscience, let us look into

The Iniquities of Political Methods.

When we turn to the political world the spectacle is still more appalling, and it is in this field that the need of the integration and unification of the individual and public conscience is vastly more apparent. This field cries with a touching pathos more loudly to Christianity for redemption and re-

generation than any department of our social structure. This is all the more true because the voice of conscience has grown faint and all but hushed by reason of an enlarged morbid covetousness for money and an unholy ambition for political power, and a maneuvering for a place near the public money chest. And yet we constantly hear vehement protests against the introduction of moral and religious principles into politics. But if there is danger at all in carrying moral and religious principles into politics, that danger is not to the State or to the State institutions, but to the nefarious methods and practices of the political shyster. Experience teaches, and wisdom dictates, that it is better to endanger the policies and practices of these political vampires than to allow them to sap the moral life of the populace; or to permit them to extract the circulating medium from the public coffers, which is the sucking of the life-blood from the heart of the state.

"The danger today is not too much religion, but too much business in politics." Would to God there were more religion and morality and less business in this department of our civil life. The mixing of business with politics appears in two forms.

1. **There is the nefarious warfare conducted by unscrupulous politicians against legitimate business interests.** In every City Council, State Legislature and the National Congress there is a 'gang' of unscrupulous lawmakers who organize a system of blackmail and extortion." In order to secure a graft they block up the way to the passage of righteous and necessary laws till the price they demand is paid. And if this method does not work effectually, or fast enough, or should it fail of its purpose, they threaten the passage of disastrous and ruinous laws till they are bought off. "These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved forever."

In the social circles of life, and in their individual capacity, these politicians conform to the strictest rules of social etiquette and observe the laws of moral demeanor. This is a seeming contradiction, but the explanation lies in the fact that, in their individual capacity, they are shorn of official authority, and of the protection of political ethics, and are subject to the laws of good breeding, not for conscience, but for "wrath's sake." Or it may be that the voice of conscience calls clear and loud to them in the private walks of life to observe and obey the rules of ethical proprieties; but in their corporate capacity, when they are clothed with official authority, they refuse to obey the faint, muffled voice of conscience, set about to find another rule by which to govern their actions, and to establish a fictitious tribunal to which they may appeal for justification of their conduct. There's an unmistakable case of a disintegrated conscience.

"And yet respectable gentlemen, gentlemen of high honor and sensitive conscience, and often, too, of earnest religious principles, will go on voting for such creatures

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and maintaining them in office where they can conduct their nefarious trade." And for no other reason than that the names of these moral lepers and political scalawags are printed on the ticket of the party to which they belong. Here, too, is another obvious indication of a disintegrated conscience. These same voters would refuse to be classed in the same social or moral grade with these political renegades; or to endorse their immorality should such conduct be perpetrated in the social rather than in the political realm. And yet when these gentlemen leave the social sphere of life and enter the political arena to exercise the right of suffrage, they seem to think that conscience releases them from the duty and necessity of observing ethical proprieties and passes them over to the dominion of some other and more lax law.

(To be continued.)

Quotations and Comments.

By J. A. Lee.

No. 2.

Quotation No. 4. In this quotation Mr. Weaver defines Christianity by saying: "All agree that Christianity is the religion of redemption. Salvation is its distinguishing characteristic, but disagreement arises as soon as we undertake to tell how this salvation is secured. The Greek, the Roman, and largely the Anglican churches affirm that it is secured through the sacraments; the evangelical churches affirm that it comes through a personal acceptance of Christ; the one salvation through forms; the other salvation through faith. Valid forms require a properly authorized clergy; valid faith requires a properly authorized message. The one centers authority in the church; the other in the Bible. The one loves the name Catholicism; the other Protestantism. Each is undertaking to interpret Christianity to the modern man and to meet the demands of modern civilization. Our interest centers in Protestantism."

Quotation No. 5. Regarding the Christian's relation to the world, he says: "Hear O God. We are called to be Christian men, cultivating the consciousness of Christ, and assuming toward our fellow man, the attitude of Christ. Truly there is needed today a new apologetic, and it must be written in deeds by men who have incarnated the spirit of the martyrs. Our present weakness is not heresy of doctrine, but heresy of conduct; not the rejection of the atonement in our creeds, but the rejection of the cross in our lives. The appearance of the cross in our daily life, though the crucifixion of everything that does not contribute directly or indirectly to our proclamation of the Gospel, is the only evidence—the only evidence—this critical, materialistic age will seriously consider. The crucified life is the final appeal and the obligation of those who stand in Christ's stead is not met until that appeal is made."

Quotation No. 6. Regarding great epoch he says: "Our survey of the present and the past leads to the conclusion that we stand upon the threshold of a new era in the history of the Christian religion. Two epochs have approached in their importance the one we are about to enter. The epochs—the Apostolic Age and the Reformation—emphasized the cross of Christ. In the Apostolic Age emphasis was placed upon the fact of the crucified Saviour; in the Reformation the emphasis was placed upon the faith in a crucified Saviour. The Apostolic Age dwelt upon the revolution of God in the Christ crucified; the Reformation dwelt upon the salvation that comes through faith in Christ crucified. The emphasis in each epoch

grew out of the intellectual conditions that characterized the age."

Quotation No. 7. Regarding the cross, he says: "Brothers, rearing the cross in a heathen land is a simple task in comparison with rearing of that cross in this so-called Christian land. There is a social crisis, because the cross is not regnant in our industrial order; there is a political crisis, graft, lawlessness, the oppression of the weak because the spirit of the Galilean, symbolic in the cross does not control the rulers of our land; there is a cultural crisis, because the wise of the earth refuse to interpret all human knowledge in the light that streams from the cross. There is a religious crisis, because the preachers, people, churches, denominations are seeking first success, in numbers, wealth, power, and not first the Kingdom of God and His righteousness, which is the present day manifestation of the spirit of our crucified Lord. The Roman church rears upon the altars the wooden or metal cross upon which hangs the image of Christ crucified. We should rear in our pulpits the cross and the crucified Christ should appear in us, and then we shall be able to interpret from our pulpits the meaning underlying the cross with such clearness and passion that the idea will take possession of those who hear and will drive them forth into the drift of life to fight to the death."

Now, in conclusion, let me say: I have quoted only a few of the many good things Mr. Weaver says in this article, and will say to all who will read this, that if you have the "Review and Expositor" read the whole article by Bro. Weaver and if you haven't one then either buy or bum one and read it for it will pay you to do so. May the Lord bless all who may read this.

Knowledge Breeds Faith.

Every extension of human knowledge extends the bounds of our conscious ignorance. All that we find shows us how much more we have been missing than we had any idea we were missing. All increase of knowledge and experience, accordingly, makes true men more simple and open-minded. Greater knowledge breeds greater faith. It prepares us to welcome even more than we have yet received. Photographs of a wireless telegraph station show the receiving wires luminous, and a glow of light around the station. This light is unseen by the naked eye, but the photographic plate, long exposed, reveals it. It was there all the time though no eye perceived it. The knowledge that it is there convinces us that there is more there that we do not yet know, and confirms the faith that beyond all our present knowledge vaster knowledge waits for us. Knowledge and faith are not conflicting. Knowledge is only the confirmation, by one faculty, of truth already felt after by another. Let each have its place.

—Selected.

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Chapter of Modern History Among Baptists.

R. G. Hewlett, father of the writer, was born at Brownsville, Alabama, of Methodist parents, who a little later moved to Mississippi.

When quite small his father died, leaving him to be reared by his great uncle, Isaac Hale, a Baptist preacher living in Lafayette County, Miss.

He attended the old Mount Saloam Academy, after which he went to Union University, Tennessee, and completed the course through the junior year.

He then went to the Theological Seminary preparatory to the gospel ministry. He was licensed to preach in 1857, by the Clear Creek Baptist church. In 1864 he was pastor of the Oxford church. 1865 to 1868, pastor of Water Valley. He was pastor of Concord for twenty years Galilee ten years, and Clear Creek, 1865 to 1885. In 1885 he moved to Colt, Ark., living there seven years, during which time he was pastor of the following churches: Wynne, LaGrange, Brinkley, Rehobeth, Oakhill and Colt.

Assisted by Brother Passby of Forest City, he organized the Colt Baptist church.

In 1888 he was again called to the pastorate of his boyhood church, Clear Creek, and served as its pastor until his death, about two years.

Shortly after moving to Arkansas, he was elected to serve as a member of the Mission Board in that State. At this time Rev. J. N. Hall was editor of the Arkansas Baptist, the organ of the Arkansas Baptist Convention. The Mission Board failed to please the editor, so some of its actions, which gained for the board some very harsh and sarcastic criticisms. The ink into which the editor dipped his pen seemed to turn to gall, and so bitter was his attitude toward the Board that a part of the Board ceased to subscribe for the paper.

Shortly after this episode the editor became interested in one Brother Ray, in the American Baptist Flag, published in St. Louis, Mo. In only a very short time the new editor had contracted interest in the paper and moved it to Fulton, Ky., where he continued to publish it until his death. He became quite prominent in West Kentucky Association, often being spoken of as the "Father of Gospel Missions," which was a development of and an outgrowth from his repeated and untiring attacks on Mission Boards, as they existed in their relation to the Southern Baptist or State Convention. In the West Kentucky Association the churches of the Gospel Mission idea were very active in denouncing the Board Mission idea, but very inactive in supporting the cause of Missions with their means. The most active country preacher in that Association would preach a big sermon on Missions and then put a quarter of a dollar on the table and say: "Come on, brethering." with your contributions. It was the writer's privilege to be pastor about two years in this Association, which was composed of twenty-one churches, twenty-seven "Gospel Mission" churches and four Board churches,

with a few "Gospel Mission" members in them.

The Board churches were Clinton, Columbus, Fulton, and Hickman. During the writer's pastorate in that Association, the four Board churches gave more to support the cause of Christ than the twenty-seven Gospel Mission churches combined. Through the circulation of The Flag, and the untiring efforts of its editor, the "Gospel Mission" idea was planted in Kentucky, Tennessee, Missouri, and Arkansas, then into other states. At the close of the writer's pastorate in west Kentucky, he returned to the Seminary at Louisville and toward the close of that session to the Mississippi Delta, where he was pastor for seven years. During this pastorate he conducted his third and fourth revival meetings with the church at Colt, Ark. On boarding the train at Helena for Colt, the writer had the pleasure of meeting his old friend Brother Passby, who had served as an active member of the Mission Board of Arkansas for a number of years.

The writer asked Brother Passby why he deserted the "Board folks" and joined the "Gospel Missions." His reply was "Barton's name was put before the Board as probable material for secretary of State Missions. I never did like him and fought his election for all I was worth. They elected him over my protest and I have never attended another meeting of the Board."

Brother Passby then became an ardent supporter of Gospel Missions in Arkansas. The writer has had much experience with these Gospel Mission brethren and churches and it seems to him that "Gospel Missions" (?) is only hardshellism gone to seed.

With a degree of sadness and regret the writer has observed the efforts on the part of a few, to plant the "Gospel Mission" idea, or "Landmarkism" in our much beloved State. This "ism" will breed dissension, division, malice, hatred and inactivity in church progress, wherever planted.

I do not condemn, in uncompromising terms, the leaders of this movement. Some of them are conservatives and really want to do the Master's will, but are misinformed and are laboring under the misguided power of a great error. Some of our strongest preachers were at one time in sympathy with the "Gospel Mission" idea. Proper information and kind treatment saved them from that great error to an active life in the mission cause of our Lord.

May the directing hand of God save the Baptist cause in Mississippi from the awful scourge of division and trouble that some of our neighboring states are having.

J. R. G. Hemlett.
Eupora, Miss.

Baptists Not Close Communionists! How Is That?

Why, they are not communionists at all in the sense that they partake of the Lord's Supper to show their love for their brethren. That is not the purpose, the word communionist is misleading because it is generally understood to have reference to Christian fellowship. But the Lord's Supper was

instituted by Him as a memorial of His death. See 1 Cor. 11:17-29, especially verses 20, 24, 25, 26, 29. Turn to your Testament and read please.

What are we to do in this service? Discern the Lord's body. What is the benefit? It is to bring us to think anew on the fact that Jesus died for our sins, and that God through this death saved us by our faith in the death of Christ through which we received his forgiving love. I would look at my mother's picture until memory brings me into her presence again, and I go forth with renewed sense of her sweet influence even so I contemplate the emblems of the body and blood of Christ, and see in these the dying of the Lord Jesus Christ for me, go forth with an intensified sense of gratitude to him and a renewed purpose to serve him who has loved me with an everlasting love. If it does not have this effect on me it does not accomplish the purpose for which our Lord appointed the service. Therefore, if I partake of this service to show my love for my mother, wife, brother or friend, I pervert the Lord's Supper from the divine purpose. There are many ways by which we may show our love to others, we have them every day, but this is not the proper occasion.

Why do Baptists invite only members of Baptist churches in good standing to partake with them in this memorial service? A Baptist Church is an organization having its terms of membership, discipline and government. These we believe to be in accord with the teachings of the Testament.

The Lord's Supper is an ordinance of the church, cannot be observed apart from the church; see 1st Cor. 11:18, which says:

"When you come together in the church" referring to this service. Masons and Woodmen mingle together in the most fraternal way. But Masons never invite Woodmen to join them in those privileges that are peculiar to Masons. So Baptists restrict their invitations to their own members in cases where the privilege is peculiar to membership. The Lord's Supper is just as much a church service as calling a pastor, electing delegates to the Association or any other distinctively church action. Since it is a church ordinance, the absurdity of inviting members of churches of other denominations to join us in the observance will appear on a moment's reflection. If one of these good brethren, however pious and upright in character, should apply for membership in a Baptist church, he would have to reject infant baptism, sprinkling or pouring for baptism, church government by the preacher instead of by the congregation, etc., or he would not be admitted to membership. If we should invite him to the Lord's Supper, we invite him to an ordinance of the church, when we would not admit him to our church fellowship. Such a course would be the height of absurdity.

Now in our position on this subject, we injure no one unless his own membership fails to give him the means of memorializing the Lord's death. But if that be the case, Baptists are not responsible for it. But we

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have a mission to the world that is to preserve this service to the Divine purpose of showing the Lord's death till he comes and thereby keeping prominent the truth of our salvation by Christ and our obligation to live for him who died to save us.

Who can consistently be invited? Those who have professed faith in Christ as our Savior, obey him in baptism and enter into the fellowship of church that extends the invitation. If we are charged with a lack of charity because of close communion, let us tell them what Jesus and Paul said: Matt. 26:26-29; Mark 14:22-25; Luke 22:17-20; 1st. Cor. 11:23-26, and seek to correct any error that might lead to any hindrance of the progress of the Kingdom of God.

I give it as my humble opinion that our position on the observance of the Lord's Supper gives us a great opportunity to render our Lord a good service.

Yours in Christ,

J. P. Williams.

(Written for my own churches.)

Take Notice.

The Columbus Association convenes with the Brooksville church on September 8th, 9th and 10th. I take this opportunity to say to those who are not in the Association that if you want to come, we extend a very cordial invitation.

Let all of the delegates and visitors send in their names at once. You will very greatly accommodate the committee. Now, I want to say to the association, to come expecting to stay over Sunday. Your church can do without you for one Sunday.

See Resolution on page 23 of minutes for 1910.

Let all who can come on Thursday afternoon, the day before the convening of the Association. We will have preaching on Thursday night.

Be sure to send your name before coming, if you can, but what we say to you is to be sure and COME.

Yours very truly,

W. G. Mahaffey.

A Glimpse of Egypt.

Sunday, April 30, was a day never to be forgotten, for early that morning, with the rising sun, I had my first glimpse of Egypt. We landed at Port Said, and as we walked about this new and fast growing city, we could hardly realize that we were in the land of Moses and the Pharaohs. Port Said owes its existence and its prosperity to the Suez Canal, which was opened in 1869, and has proved such a blessing to the world, and especially to England. It is one hundred miles long, twenty-eight feet deep, and cost ninety million dollars, twenty-five thousand men being employed for ten years in its construction. It has become one of the great highways of commerce, nearly four thousand vessels passing through it each year, in 1900 the actual number being 3,441. This canal has done wonders in bringing the world nearer together, for the distance from London to Bombay has been changed from 12,548 miles to 7,028, and from London to Hong

kong from 15,229 miles to 11,112, and from Constantinople to Zanzibar from 10,271 miles to 4,365. It is said that the festivities on the opening of the canal cost the Egyptian government the enormous sum of twenty-one million dollars. Such an expenditure for such a purpose was nothing less than a crime against the nation. Let us hope that the United States will use better judgment on the opening of the Panama Canal.

Our journey from Port Said to Cairo was one of very peculiar interest, a four hours' run by rail. For the first hour the soil is sandy and treeless and almost sterile, but after that it is rich, highly cultivated and thickly populated and the peasant farmers seem prosperous and happy. These peasants are great friends of England, and of English rule in Egypt. True, they have very little knowledge of England or of the English, but it is enough for them to know that their condition has greatly changed for the better since the English came to Egypt. Their land is irrigated, their taxes are much less, a better market is opened for their produce, and they are protected against the Egyptian publican and other robbers. One of them said to me: "In any time of danger or threatened injustice, a telegram or a letter to English headquarters in Cairo will bring immediate protection and relief." We passed right through the land of Goshen, which is again fast becoming "the best of the land," thanks to the English, and promises soon to equal what it was in the long ago when Pharaoh gave it to Joseph, saying: "Thy father and thy brethren are come unto the; the land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell." (Gen. 47:5, 6)

As we traveled through the land of Goshen early Jewish history seemed very real to us. We saw Moses when he "slew the Egyptian and hid him in the sand." We heard the groaning of the Children of Israel as they hastened to fulfill their daily tasks, and "were scattered abroad throughout all the land of Egypt to gather stubble instead of straw." We passed near the spot where "the waters were divided" that the Children of Israel might pass over the sea in safety, and in order that the Egyptians might haughtily pursue after them and perish, for when Moses, standing on the farther shore, "stretched forth his hand over the sea, the waters returned and covered the chariots and the horsemen and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them, but the Children of Israel walked upon dry land in the midst of the sea, and the waters were a wall unto them on their right hand and on their left." No wonder that Moses and Miriam, and all the Children of Israel sang a song of triumph and rejoicing unto the Lord. God has pledged himself to come for His people and when it is necessary, as in this case, he can easily so control and order the laws of nature as to work a mighty miracle, bringing deliverance to his people and destruction to their enemies.

John H. Eager.

Cairo, Egypt.

It is not by seeking more fertile regions where toil is lighter—happier circumstances free from difficult complications and troublesome people—but by bringing the high courage of a devout soul, clear in principle and aim, to bear upon what is given to us, that we brighten our inward light, lead something of a true life, and introduce the kingdom of heaven in the midst of our earthly day. If we cannot work out the will of God where God has placed us, then why has He placed us there!—J. H. Thom.

Thursday, August 24, 1911.

WOMAN'S WORK.

Mrs. W. P. PRICE, Editor, Jackson, Mississippi.
Direct all communications to Mrs. W. P. Price, Jackson, Miss.
Mrs. A. HACKETT, Meridian, President of Central Committee.
Mrs. R. WOODS, Meridian, Secretary of Central Committee.
Mrs. S. SMITH, Meridian, President of Sunbeam work.
Mrs. MARTIN BALL, Winona, Pres. Young Woman's Missionary Union.
Officers of Annual Meeting:
Mrs. A. McCOMB, Clinton, President.
Mrs. J. AVEN, Clinton, Vice-President.
Mrs. E. W. RILEY, Jackson, Recording Secretary.

Important:

Attention of the sisterhood is called to the following plan of work laid out at the last Southern Baptist Convention adopted by the Central Committee of W. M. U., Mississippi.

Let all Societies begin immediately the performing of the task set before us which is as follows:

POLICE OF STATE CENTRAL COMMITTEE—1911-12.

Motto: "Our sufficiency is from God."

PREAMBLE.

To this end the following simple method is suggested, viz.: Societies reaching any four requirements graded in class C; those reaching five in class B; those reaching seven in class A; those fulfilling the entire eight are then placed on a List of Honor. As it is expected that the State reports of society standing measured by this Standard of Excellence shall be reported at the next annual session of W. M. U., at Oklahoma City by a chart of state or similar device, this matter should be given prompt attention, and wide currency among the societies.

Wood, Meridian, Miss., each one-quarter of the year.

(e) One of the denominational magazines or Calendar of Prayer subscribed for in each home represented in the Missionary Society.

(f) Observance of the special seasons of prayer for State, Home and Foreign Missions.

(g) At least one Mission Study Class.

(h) An average attendance at regular meetings of a number equal to two-thirds of the membership.

TITHING.

That the growing interest in tithing be conserved and increased, (1) by being placed as a topic for thoughtful and prayerful discussion at Associational meetings and institutes, etc., (2) by bringing to the general notice of the people by articles in State Mission columns, (3) be given place on programs for W. M. U. Young Women Auxiliaries, Sunbeams, and Royal Ambassadors.

OUR MISSION FIELD.

In view of the fact that sending a free copy of our Mission Field each quarter to the 10,500 societies, is done at a cost of the salary of three missionaries, and that paying for missionary literature greatly enhances its value in the eyes of the purchaser, and has a great educational value, and urged that the Associational Vice-President make an earnest and continued effort to induce societies and individuals to subscribe to this magazine when sending out the quarterly literature. That to this end they wisely and widely distribute subscription cards, sent by the Central Committee, bring the appeals and the reasons for the same before Associational and other general meetings and have appointed at each a subscription agent or Committee President of local societies are also urged to see that her society send at least a year's subscription for the copy.

COLLEGE CORRESPONDENT.

That a State College Correspondent be appointed by the Central Committee to act in conjunction with Miss B. Tyler, 15 W. Franklin St., Baltimore, the general College Correspondent, and that we give her our utmost sympathy and support in the important work of awaking and holding our Baptist College girls for mission service.

(a) At least one meeting a month with a devotional exercise and a definite missionary program.

(b) An increase in membership during the year of at least twenty-five per cent of the present members enrolled.

(c) An increase in gifts of not less than sixteen per cent of the preceding year's contribution.

(d) Regular reports to Corresponding Secretary, Mrs. W. R.

they are now receiving and to enlarge the subscription list still further among the individual members of her society.

CALENDAR.

We commend to your thought the fact that the number of Calendars purchased each year is decreasing. It is evident that this band of united prayers is not appealing to the women of the Union either because it has not been placed before them with sufficient persistency, or they are wilfully neglecting or underrating the value of united prayer in mission work. Doubtless both conditions exist and it is therefore urged (1) that Central Committee appoint a strong sub-committee, charged with the consideration and made responsible for the whole matter of advertising and purchase of Calendars in our state. (2) that the editor of our Woman's Column lend her assistance, by keeping standing during the entire months of November and December an advertisement of the calendar. (3) That samples be secured for all Associational meetings, Jubilees, Institutes, etc., held in the fall. (4) That some enthusiastic woman in each association be enlisted in getting purchasers.

TITHING.

That the growing interest in tithing be conserved and increased, (1) by being placed as a topic for thoughtful and prayerful discussion at Associational meetings and institutes, etc., (2) by bringing to the general notice of the people by articles in State Mission columns, (3) be given place on programs for W. M. U. Young Women Auxiliaries, Sunbeams, and Royal Ambassadors.

PERSONAL SERVICE.

That deep thought be given to the various forms of service needed in our several churches and communities, such as visiting the sick, helping the poor, hospital work, city mission work, work among the prisoners, winning the lost to Christ, etc. Let each society undertake some definite work in their community.

COLLEGE CORRESPONDENT.

That a State College Correspondent be appointed by the Central Committee to act in conjunction with Miss B. Tyler, 15 W. Franklin St., Baltimore, the general College Correspondent, and that we give her our utmost sympathy and support in the important work of awaking and holding our Baptist College girls for mission service.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia or pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify. No change of climate being necessary this simple discovery banishes uric acid from the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 232, South Bend, Ind.



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With electric lights and fans. Individual electric lights in each berth.

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Main Line—Southbound.

No. 5.	No. 3.
Lv. Jackson 6:00 am	3:30 pm
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Ar. Gulfport 1:21 pm	10:00 pm

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No. 101.	No. 109.
Lv. Mendenhall 7:10 am	7:10 am
Ar. Maxie 11:39 pm	5:43 pm
Ar. Gulfport 1:21 pm	(No. 5)
Lv. Jackson 2:30 pm	
Ar. Columbia 6:00 pm	

Main Line—Northbound.

No. 4.	No. 6.
Lv. Gulfport 7:25 am	2:00 pm
Lv. Hattiesburg 10:30 pm	5:43 pm
Ar. Jackson 1:55 pm	9:40 pm

Columbia Division—Northbound.

No. 102.	No. 110.
Lv. Maxie 3:55 pm	
Ar. Mendenhall 8:23 pm	
Lv. Gulfport 2:00 pm	
Ar. Jackson 10:02 am	
Ar. Columbia 6:25 am	

Laurel Branch—North and South

No. 202.	No. 201.
Lv. Laurel 3:00 pm	
Ar. Saratoga 5:00 pm	
Ar. Jackson 9:40 pm	(No. 6)
Ar. Gulfport 10:00 pm	(No. 3)
Lv. Jackson (No. 5) 6:00 am	
Lv. Saratoga (No. 201) 8:00 am	
Ar. Laurel 10:00 am	

For further information, apply to

J. L. HAWLEY,
General Passenger Agent,
Gulfport, Miss.

R. F. D. No. 2.

Thursday, August 24, 1911.

THE BAPTIST RECORD.

7. MONEY AIDS.

That we not only set before the societies the total aims for the year, but that their totals be divided into fixed aims for each quarter of the year, in order that we may more effectively do our part to lessen the disastrous strain and uncertainty of having the greater part of all funds for Home and Foreign Missions withheld until the closing days of the year laying plans for the future and the payment of large sums of interest on money borrowed; that

the aims pursued by many states of dividing the aims between associations and individual societies be extended to all.

JUBILEE.

That the W. M. U. co-operate with the other women's missionary organizations in the projected series of jubilee meetings to be held in Southern cities during the fall and winter, 1911-1912. But when the society is remote and co-operation not convenient, then have a jubilee any way, based on the same lines and like these larger ones, vital with determination to enlist all classes of women.

ASSOCIATIONAL AND MISSIONARY MEETINGS.

That still greater emphasis be placed upon attendance on Associational meetings, State Convention, Missionary Institutes. That these gatherings be used for definite instructions in Mission methods, that the office of Association Vice-President be still farther exalted and given ever increasing responsibility for the growth of mission interest in her territory, be placed upon her. At these educational meetings advocate and bring to pass an Associational Circulating Library. Start one on its rounds this year, follow it by another next year and when everybody has read them, exchange with a neighboring association.

Arrange also a scheme of magazine exchanges and let this include your Methodist, Presbyterian, or Episcopalian friends. We need their point of view and they need ours to see the whole mission subject. This is practicable and can be done in almost any neighborhood.

TRAINING SCHOOL.

In view of the fact that the school was crowded last session and that we must within the next three or four years build a house to accommodate a hundred or a hundred and fifty young women at a cost larger than the fund of \$35,000 which the Societies are seeking to create, we keep in mind

(Continued on Page 14.)

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Please send me an outline of your "one-price methods" together with catalogue and prices. It is my intention to purchase a in about Yours very truly,

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In the Health-giving Pine Hills of Mississippi. Beautiful camps and recreation grounds. Dignified, manly activities encouraged. Brutal games, secret societies, tobacco, etc., prohibited. Prepared for College. Boys can come all year. Enter any time. AN IDEAL HOME SCHOOL for your boy where he will receive thorough instruction, morally, mentally and physically. Address to Meridian Woman's College, an ideal place for your daughter. Write for Illustrated Catalogue No. 12.

Meridian Woman's College, M. A. Bowen, D. Sc. Pres. Meridian, Miss.

Thursday, August 24, 1911.

EDUCATIONAL

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The Oldest College for Men in Mississippi.
Great recent improvements.

Best Science Building in Mississippi.

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Twelve Specialists in the Faculty.

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One of the oldest Colleges for Women in America. It is in first rank amongst educational institutions. Standard Courses leading to B. A. and B. S. Degrees; exceptionally fine advantages offered in Music, Art and Expression. Fine athletic equipment. Extremely healthy location.

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Morgan School Not Better Than Some Others.

Morgan School has no better building, the health of the school and town is not superior to some, the dormitory and gymnasium are not better than some others in the State.

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But the standard of best and superior to many. If information is desired, write for catalogue.

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The forty-sixth session will begin September 18th, 1911. Four courses of lectures, eight months each, required for graduation. All laboratories thoroughly equipped. Instruction by lecturers, recitations, laboratory work and practical operations. Hospital advantages excellent. Catalog and circular containing full information sent on application. Write

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Next session of eight months opens October 2. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of Student's Fund. For catalogue or other information, write to

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Located near Blue Ridge Mountains of north Georgia.

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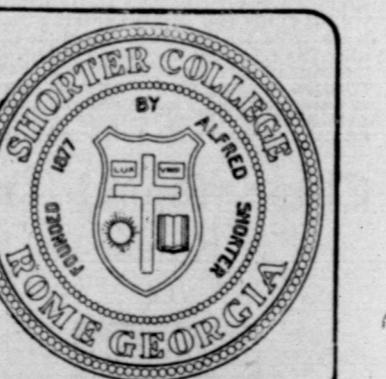
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Prepare for Colleges, Universities, Scientific Schools and Business. Located in the hills, six miles east of Natchez, a place noted for beauty, health, and climate and historic surroundings. Away from the distractions and temptations of city life, but with all modern conveniences. Fine spring water. Personal attention. One teacher for every twelve boys. Eighty (80) acre campus. Large gymnasium. Endorsed and recommended by the Presidents of Colleges and Universities. 110th Session begins September 14, 1911.

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W. T. WYNN, President. Located on main line of L. & N. R. R., eighty miles south of Nashville, forty miles north of Decatur, in the "Blue Grass" region so famous for health and the beauty of its scenery. Cultured community. All departments. German Director of Music. Conservatory and University trained music teachers. Modern buildings. Good pianos, new \$100 grand for recitals. Correspondence invited.

FORTY-FIRST SESSION BEGINS SEPTEMBER 20th, 1911.

Write for catalogue. Address W. T. WYNN, Pulaski, Tennessee.

Thursday, August 24, 1911.

THE BAPTIST RECORD.

Freckles

May You Can't Prevent Them, but
You Can Easily Remove Them
—Quickly, Too.

It is far better not to wait until the hot summer winds and sunshine bring out your freckles in all their unwelcome ugliness. There's a simple remedy—Kinno, that removes freckles as if by magic—and it's guaranteed to remove them, or money back. Get a two-ounce package wherever toilet goods are sold and see how quickly and thoroughly Kinno will remove your freckles.

"Use Kinno Soap, too. It will not only help give the freckles a push, but it is delightful for toilet use."

UNION UNIVERSITY, Jackson, Tenn.

A Baptist school for young men and young ladies. Jackson is easily reached—three trunk lines of railroad. Beautiful city, 20,000 people. Many churches; fine libraries; pine water. College buildings and campus beautiful and well kept. Full corps professors, twelve in number. A four years' college course as high as any in the South. Academic department well equipped. Union Academy offers four years above 8th grade as requirement for Freshman year. This institution has a glorious history already. Her men and women rank among the world's leaders in all lines. A tree is known by its fruit. We invite this test.

Dormitories for young men under fine control, with some teacher in each one. A self-helpers' home for young ladies who want higher college advantages yet not able to pay full board.

Charges reasonable. Cost in dormitories for board, room, incidental fee, tuition, \$196.00 to \$206.00 a year.

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Young ministers do not pay tuition.

Write for catalog. R. A. KIMBROUGH, President

FOR RENT.

Our four-room cottage in town of Clinton at \$10.00 per month. Near to the College and business part of town. Apply to Dr. P. I. Lipsey, at Clinton, or undersigned.

W. T. RATLIFF, Raymond, August 2, 1911.

For Sale or Rent.

House and lots in the town of Clinton. House new, well fitted with lights, bath and modern conveniences. Apply for terms to Box 284, Clinton, Miss.

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NEW FIRST-CLASS
FORTY LBS... \$10
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Wanted, a Situation.

A teacher who has had good advantages and fine recommendations, also experience. Primary work a specialty. Was educated at Blue Mountain, Miss. Address, "M. L.", 211 W. Baltimore St., Jackson, Tenn.

Make your arrangements to visit the Mississippi State Fair, Oct. 24 to Nov. 2, 1911. Jackson, Miss.

We sleep in peace in the arms of God, when we yield ourselves up to his providence, in a delight-
ful consciousness of his tender mercies; no more restless uneasiness, no more anxious desires, no more impatience at the place we are in; for it is God who has put us there, and who holds us in His arms. Can we be unsafe where He has placed us?—Fenelon.

er and desire to save us from that temptation. We may, if we will look upon every temptation as a signal indicating Christ's pledged victory. And when we have been letting him win marked victories for us, the desperately avage nature of the temptations that will be hurled against us are an evidence that our victories have been noticed by his Adversary. If Elijah had not been so masterly successful on Mount Carmel, Jezebel would not have honored him with such special attention. But we do not need to fail as Elijah did when the fierceness of our temptation indicates the special attention of the Adversary.

The God who lighted the Carmel fire could have cared for Elijah at Jezreel. The Christ of our past victories will win greater victories for us than we have yet dreamed of, if we will but let him hold us in himself in quietness and trust. Our temptations are our opportunities to let Christ prove himself.—S. S. Times.

Overworked Eyes

Are relieved of blood-shot and inflammation without pain in one day by Leonard's Golden Eye Lotion. Cools, heals and strengthens. Insist on having "Leonard's." It makes strong eyes.

Guaranteed or money refunded. Druggists sell it at 25 cents or forwarded prepaid on receipt of price by S. B. Leopardi & Co., Tampa, Fla.

Temptation's Opportunity.

Whenever temptation attacks us, it is evidence of Christ's power.

The soul-ship that has Christ for pilot never drifts nor meets shipwreck.

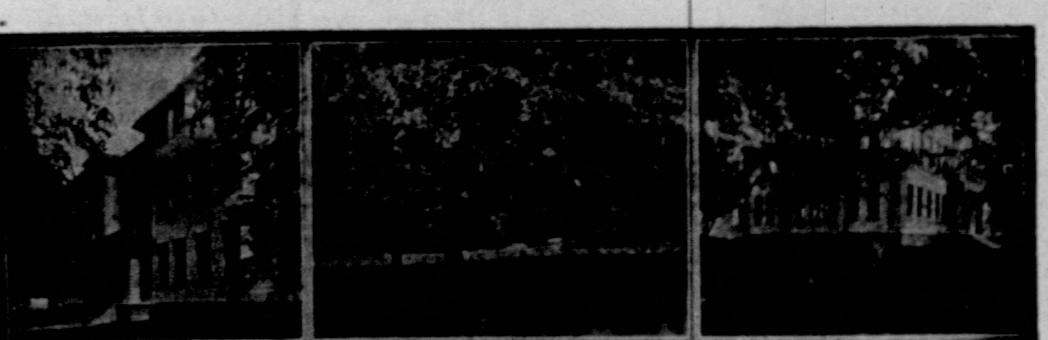
DRAUGHON'S PRACTICAL BUSINESS COLLEGE, Jackson or McComb, Miss., will give three months' free instruction in either Bookkeeping or Shorthand to the first ten students who enroll and pay for a complete course in either department.

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Baptist Periodicals for 1911

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Englanders' Course. (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.
Englanders' Pictures. (For Teachers.) \$2.50 per set for one year; 25 cents per set for one quarter.
Englanders' Stories. 35 cents a year. In quantities of five or more to one address, 7½ cents each for one quarter; 20 cents each for one year.
Junior Course. (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.
Junior Bible Work. 35 cents a year. In quantities of five or more to one address, 8 cents each for one quarter; 32 cents each for one year.
Intermediate Course. (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.
Intermediate Standard. 35 cents a year. In quantities of five or more to one address, 8 cents each for one quarter; 32 cents each for one year.
Primary Pictures. (For Teachers.) \$2.50 per set for one year; 25 cents per set for one quarter.

UNIFORM LESSONS

Scholar-Teacher. (Monthly.) 25 cents per year.
Head Teacher. (Monthly.) 60 cents a year. In clubs of five or more to one address, 12 cents each for one quarter; 40 cents each for one year.
Primary Teacher. (Quarterly.) 35 cents a year. In clubs of five or more to one address, 8 cents each for one quarter; 30 cents each for one year.
Primary Quarterly. 15 cents a year. In clubs of five or more to one address, 3½ cents each for one quarter; 12 cents each for one year.
Our Four Quarters. 7 cents a year.
Pictures Lessons. In quantities of five or more to one address, 2½ cents each for one quarter; 10 cents each for one year.
Bible Lessons Pictures. \$3.00 per set for one year; 75 cents per set for one quarter.

Our Little Ones. 25 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 15 cents each for one year.
Junior Quarterly. 10 cents a year. In clubs of five or more to one address, 2½ cents each for one quarter; 10 cents each for one year.
Junior Lessons. 10 cents a year. In clubs of five or more, 1 cent each for one quarter; 4 cents each for one year.
World-Wide. 25 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 16 cents each for one year.
Adult Class. 50 cents a year. In clubs of five or more to one address, 10 cents each for one quarter; 40 cents each for one year.
MARGARET HOME.

Your interest and trust in the management of the Margaret Home, under the competent management of the new home mother, Mrs. Sally Handly Harris, is confidentially asked.

MEMBERSHIP.

Careful calculation shows that less than a fourth of the women in Southern Baptist churches are in missionary societies, we therefore urge you to press on the endeavor to actively enlist every woman, this being kept up throughout the year.
YOUNG WOMEN'S AUXILIARIES, SUNBEAMS AND ROYAL AMBASSADORS.
 We urge all such workers to read the carefully thought out recommendation of the committee on Young Woman's Auxiliaries, Royal Ambassadors, and Sunbeams, presented and adopted in the annual meeting of 1911 at Jacksonville, Fla., which may be found in the minutes of said meeting. We would urge the magnifying of the work of the Y. W. A. by sending young women as delegates to associations, State meetings, and let us have at least three young unmarried women among our representatives to the general Union; giving them a place on the program of these meetings; by giving them a voice in formulating plans for their own organization, in having in each association one member of the general committee especially charged with Y. W. A. work. In work for Royal Ambassadors, and Sunbeams we would suggest continued appeals to the mothers for sympathy and support and large emphasis on the building of Christian character that with ear-

MEMBERSHIP.

(b) Y. W. A. Home Mission contributions to be divided to the Mountain school work Mississippi Y. W. A. to raise \$200. For Foreign Missions to Medical work, Mississippi Y. W. A. to raise \$330 for this work.

MEMBERSHIP.

(c) Sunbeams: In Home Mission work, Indian work, and Home Board schools, such as schools for Mexicans, Foreigners, etc. Mississippi Sunbeams to give \$40. In Foreign Missions, Kindergartens, and school for children \$60 appointed to Mississippi Sunbeams.

MEMBERSHIP.

(d) Royal Ambassadors in Foreign Mission give to the boys' school in Toluca, Mexico.

MEMBERSHIP.

(e) Mississippi W. M. U. is also apportioned \$80 to Sunday School Board and it is also our duty to see that our local Sunday School Sunbeams and Royal Ambassadors observe well the collection at which time to be given to the Bible Fund of our Sunday School Board. Margaret Home, \$75; Training School current expenses, \$110; Training School enlargement, \$270.

MEMBERSHIP.

We are not only responsible for the above amounts, but must support the Orphanage at Jackson, the Baptist Hospital at Jackson, old ministers' relief and State Missions.

MEMBERSHIP.

We urge all societies to early fall in line with this general outline and contribute largely to its carrying out, not only in the giving of money, but in bringing up their Society to the Standard of Excellence and in keeping in close

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